

# EDINBURGH CHAMBERS' JOURNAL

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## NEIGHBOUR-LIKE.

As, according to Johnson, there are few of human evils which kings or laws can cure, so are there few virtues which can be distinctly traced to the working of great principles. Mankind are in fact amazingly insensible to principles. If these operate at all, it is by a slow and silent modification of the general habits, not by the decided conversion of any man from evil to good. In the church, in the lecture-room, in the closet, we are fully informed of what is absolutely right: we admit the argument—and go forth to act in the same way as ever. The result, or rather the no-result, of Franklin's lecture in the auction-room, is but a fair specimen of the conduct of mankind in regard to abstract doctrines. "Very true, very just," we all cry; there is no want of candour among us in acknowledging the correctness of the preaching; all we want is the application of it to our daily practice.

Decidedly, the prevalent rule of human conduct is the sense of what is called being *neighbour-like*. Whatever happens to be the common behaviour of our class on any particular point, to that we square ourselves: if abstractly right, so far well; if otherwise, no matter. It is hardly necessary to point out that the current behaviour of most classes is inconsistent in many respects with those rules which they profess to consider as the most sacred; that the great commandments to love their neighbours as themselves, to avoid impurity of thought and deed, and to think humbly of their own merits, are little attended to, compared with some of the most trivial dogmas in the rules of good breeding; and that the one may be broken with less of this world's censure than the other. The world has agreed, it would appear, to consider those commandments as mere notions—things very well in theory, but quite unfitted for practice; and their infraction, though it may be chid by some, is rarely visited with the reprobation which all would allow to be theoretically due. But to wear a ribbon out of fashion, or lead the wrong lady down stairs to dinner, these are terrible offences—these are the things which the world never forgets of a man, and which it sincerely condemns. The whole decalogue might indeed be trampled under foot in a quiet way, with less scandal than what might follow, under certain circumstances, the blowing of the nose a little too loudly. In the one case, you have only exemplified the usual results of human frailty, but in the other you have transgressed a rule which your *set* have declared to be necessary for their comfort. Penitence goes in the same proportions. The transgression of some of the most important moral laws will be followed by less bitter reflection, perhaps, than the breach of the flimsiest of the dogmas of Chesterfield. A man will forget by next day the commission of a great moral offence, but will remember a solecism in good breeding for many years, with the severest self-accusation.

It is not to be denied that much floating virtue exists in the system, and that we are often constrained, by a desire of being neighbour-like, to do good that we otherwise might fail to do. What I complain of is, that the virtue thus occasioned and thus sustained is not the result of principle, but merely of a silly deference to custom, or of the all-prevailing dread of ridicule. Acting in this blind manner, we do harm as readily as good; and even the best of these imitative virtues may be strangely mixed with error. It is desirable to see mankind acting on manlier and less equivocal principles—in religion, walking under a true sense of their relation to another world—in worldly conduct, studying to do good for its own sake, and because the reverse is a self-degradation. He who, in his daily actions, thinks only of keeping in good credit

with the surrounding world, will generally be, I am persuaded, hovering on the very borders of vice and criminality; while to him alone who acts on elevated principles, is it given to approach habitual excellence. The latter is like one who, knowing the rules of arithmetic, has only to cast a problem in order to calculate correctly: the former is like the ignorant man who depends on a ready reckoner, and who, wanting that guide, as it will sometimes be wanting, is liable to fall into the most grievous mistakes, or to be altogether impeded in his operations.

There are few departments of our conduct over which the loose and spurious virtue of assimilation exerts a wider influence than what is called church-going. This, to say the least of it, is a salutary and laudable custom; but how little of it arises from the motives which are professedly at the bottom of it! In the rural districts of Scotland, where there is perhaps as much of real piety as in any part of the world, and where the Sunday is kept with at least the appearance of a peculiar sanctity, many go to church with much the same feeling as that with which they attend a market. It is a relief to the monotonous and solitary life they lead during the week: at the church-door, before and between the sermons, they interchange with each other the news and ideas they have respectively collected since the preceding Sunday. Then there are new clothes to be shown upon themselves, new clothes on others to be criticised; lads have to see lasses, and lasses to show themselves to lads. Indeed, there are so many secular utilities in this hebdomadal gathering of the parish, that, if there were no church and no Sunday, the people would for certain contrive some other rallying point, and some other cause of assemblage, in order to keep their enjoyments at the present pitch. While these are the true secret reasons for the church-going of a great part of the people, no such thing is confessed either by the mass or by individuals. They mask their inferior motives under the guise of religion, enjoy the credit of superior piety among surrounding nations, and perhaps, in many cases, really believe themselves taking a pleasure in the consecration of themselves to the Deity, when they are only anxious for a little entertainment to the senses, or fear that, by acting in a different manner, they would attract a disagreeable observation, as not being *neighbour-like*. In reality, with the most of these minds the duty of going to church, and the duty of having a coat whole at the elbows, and the fashionable quantity of ribbons on the bonnet, spring from the same principle, and the one is a matter of as deep and earnest feeling as the other. All they want is, that they and their children should be, as Burns says, "respected like the lave;" and whatever tends to produce this effect, or to avert one that is contrary, whether it be church attendance or personal decoration, they will take pains to accomplish, never once caring about the real nature of the means, or stopping to inquire whether they are acting honestly or hypocritically. Thus we solace ourselves with the reflection, that we have a pious and Sabbath-keeping peasantry, while there is little in it besides a love of holiday dressing and gossip, or a fear of being pointed at as "regardless folk," by others who in their hearts are as "regardless."

In the towns and cities of the empire, all classes except the lowest are pretty regular in the performance of external religious duties. It may be safely said, however, that the true and high motive for these duties is as little prevalent in town as in country. The return of Sunday surprises the bulk of the population in the midst of the usual routine of pleasure and business; its difference from other days pleases them in

the same manner as any other kind of variety in the tenor of existence; they put on their best clothes and gravest faces, take their wives under one arm and silk umbrellas under the other, and, with hearts as hard as stones, march off to church. In their selection of a place of worship, they are governed by all kinds of considerations but those of true piety; they like one minister because of his voice, another because of the literary elegance of his discourses, another because he tickles and stirs up the mind with unusual ideas. Nearly the whole of the fastidiousness of the people about the qualifications of clergymen, arises from feelings connected solely with this world, and no small part of it from an anxiety to have something as compensatory as possible for the unconfessed tedium of church attendance. Never is there a sermon preached which does not inform the audience of many duties which they leave undone, and of many offences which they are in the daily habit of committing. Yet, on their dismissal, amidst the applauses bestowed on the eloquence of the preacher, how rarely do we hear any one confess his liability to the censures he has been listening to, or avow his anxiety to make his conduct more accordant with the models placed before him! Back they go to the world next morning, with hearts as insensible as ever to the primary dictates of religion—envious, revengeful, tyrannical, greedy, self-sufficient. The well-bound bible—it must be well bound—lies *perdu* for the week in the Sunday coat pocket, and christianity with it. And then comes another day of listening to and admitting abstractions, and a whole round of hypocritical observances. And thus from year to year they ripe and ripe, and thus from year to year they rot and rot, till death, preceded by a few serious but useless thoughts, closes the scene. Such is unquestionably the current religious condition of a large part of the population—a mere masque. And yet these decent indifferents will not scruple to set themselves up in judgment upon their neighbours; will speak despitefully of the professors of different creeds, smile at the ardently and unhesitatingly devout, and point proudly or thoughtlessly the finger of derision to those who, not more insensible than themselves, have the superior honesty to affect nothing!

Is it desirable that the generality of men should be permitted thus to go on through all time, the senseless followers of each other, in good as well as in evil, or that they should be brought, if possible, to such a condition as to enable each to act upon a personal and particular knowledge of what is right and what is wrong? Assuredly, there can be no hesitation in saying that the latter case is the more desirable; for, though it may be convenient enough for society in the meantime, that the mass should do right through a mere blind principle of imitation, it is clear that neither is there any merit, so far as the individual is concerned, in good that is done in such a way, nor can there be any certain dependence on his continuance in well-doing when he has no higher motive. If we allow at all that men have higher objects than the things which they enjoy in common with the animals, so also must we allow that they ought to have higher motives than what inspire and guide the lower orders of creation. Each is responsible for the use he makes of himself on earth, and each, therefore, ought to be so rationalised as to act well for himself. And how is this better state of things to be brought about? Evidently, it is necessary, for this effect, that the sense and information which guide the few who at present act upon principle, should be extended, as far as possible, to the whole mass: we must, in short, educate the people. Make men acquainted, from the very

dawn of the intellect, with the principles of right and wrong; keep these principles intelligibly before their minds as they advance into life; expand their minds by exercise and information, so that they may be enabled in all cases to act upon a just and clear view of moral fitness; and, beyond question, the number would be greatly increased, who are "a law unto themselves." As matters at present stand, we have a little real good, a vast quantity of fictitious good, and a considerable portion of downright evil; and, fearful lest the last of the three should gain any advantage, we rest satisfied with the mere shadow in which the second consists, which we deem at least better than nothing. But how worthless is all this appearance of good! how useless in itself, how aimless, how unmeritorious! Can there be either benefit to man, or honour to his Creator, in such a system?

## POPULAR INFORMATION ON LITERATURE.

Seventh Article.

## IRISH NEWSPAPERS.

CIVIL commotion appears to have been in Ireland, as in England and Scotland, the origin of newspaper intelligence. There is evidence, that, as far back as 1641, at the breaking out of the rebellion of that year, there was printed a news sheet called *Warranted Tidings from Ireland*. Of the character or principles of this paper, we can say nothing; but it is supposed to have been of the nature of those itinerant publications with which the sister kingdoms were flooded during the prevalence of the civil wars. From the above period till the beginning of the eighteenth century, we do not find notice of any other print of the kind, although many, doubtless, "came like shadows, so departed." About the year 1700, a newspaper called *Pue's Occurrences*, named after the proprietor, was established in Dublin, and maintained itself for more than half a century. This was the first newspaper ever published in the Irish capital. Betwixt the establishment of this and the next regular journal in Dublin, there appeared a series of papers, which cannot properly be termed newspapers; but which, from their being the occasion of the first successful struggle for independence in Ireland, ought not to be omitted in an account of the early efforts of the Irish press. These were the celebrated Drapier's letters by Dean Swift. The occasion which called them forth was a patent which government granted to one Wood, to supply a deficiency in the copper coinage of Ireland to the amount of £108,000. Abstractly, there was nothing wrong in this; but the patent had been obtained surreptitiously; the local government had never been consulted. In short, the whole affair was a job, and was reckoned not only an insult to, but an attack on the independence of, Ireland. Swift, being then out of favour, lost not this opportunity of retaliating upon Walpole's administration. Letters signed "M. B. Drapier," attacking at once the scheme and all connected with it, began to appear in 1723; and as the subject principally affected the shopkeepers, tradesmen, and lower orders, the author ingeniously adapted his style to the comprehension of the most ignorant, and also published them in the cheapest form. They were hawked through the streets at a penny a-piece, and pasted up at the alehouses, and other public places throughout the country. The ferment produced by these letters is perhaps unparalleled. Both houses of Parliament, and parties of all sects, political or religious, united in expressing their detestation of the scheme, which was finally dropped, after £40,000 worth had been coined; Wood himself being indemnified with a grant of £3000 a-year for twelve years. After *Pue*, the next Dublin print was established in 1728, by the celebrated George Falkener, and called after himself, *Falkener's Journal*. It was truly Hibernian in the blundering simplicity of its style and typography. It is said, on its afterwards falling into other hands, to have been conducted with great ability and spirit. It is a curious fact, that both the two before-mentioned papers were published daily.

Waterford appears to have followed Dublin in the profession of publishing news, by the establishment of a paper in 1729, entitled the *Waterford Flying Post*, containing "the most material news both foreign and domestic." It was printed on a sheet of common writing paper, the head ornamented with the royal arms, and those of the city of Waterford. The price was a halfpenny, or a shilling per quarter—being published twice a-week. In November 1766, the *Waterford Journal* was established by Esther Crawley and Son. This paper was also published twice a-week, price a

halfpenny. *Ramsay's Waterford Chronicle* was also started about the same time, and still exists. It was at first published twice a-week, at a halfpenny. Besides various intermediate publications, we may mention the *Shamrock*, established about the end of the eighteenth century by Dr Hearn, and the present *Waterford Mirror*, started in 1801. Waterford has now four newspapers, the *Chronicle*, *Mirror*, *Mail*, and *Weekly Chronicle*.

But perhaps the oldest existing newspaper in Ireland is the *Belfast News Letter*, which was started in 1737, and was probably the first paper established in Ireland north of Dublin. From the first it had a very extensive circulation. Belfast has now three other newspapers, the *Chronicle*, *Northern Whig*, and *Guardian*, all of recent origin. Among the prints now existing in Dublin, the first most deserving of notice is unquestionably the present daily morning paper, *Freeman's Journal* of Dublin, established in 1763, by a committee of the United Irishmen appointed for conducting a free press. The management of it was entrusted to Dr Lucas, a man of great talent and popular influence; and from the elegance of composition and strength of argument (being reckoned by many not inferior to Junius in both respects) manifested in many of the essays, it had a prodigious influence on the higher classes of the public. Mr Grattan, Mr Flood, Mr Burgh, Mr Yelverton, and other eminent politicians of the day, were contributors to it. Dr Lucas was elected one of the representatives of the city of Dublin, and the remarkable words with which he opened his address after his election, are still well remembered: "Yesterday, I was your equal—to-day, I am your servant." After his death, in 1774, the paper became the property of an individual of the name of Higgins, in whose hands it degenerated; it afterwards rose, on passing into the hands of Mr Harvey, father-in-law of the present proprietor, Mr H. Grattan, M.P.

*Saunders's News Letter*, another of the present daily morning papers of Dublin, was established about the same time as *Freeman's*; and from the tact displayed in its management—steering in a neutral channel between the two parties—it for many years maintained an ascendancy both in advertisements and circulation. In the former, indeed, it has yet no equal in Ireland; but in point of circulation it is now surpassed by the *Evening Mail*. From *Saunders's* till the year 1780, a great host of publications appeared, most of which soon perished; those which still exist will be afterwards noticed. Amongst the ephemeral prints was the *Volunteer Evening Post*, the circumstances attending the origin and expiration of which exhibit a lively portrait of the spirit of the times. The opposition to the government was then so strong that no printer could be found in Ireland to publish a paragraph in opposition to the popular cause. Government was therefore compelled to send a press and printers from England for their purpose, but it required no little management to establish it. It first assumed a popular name, and professed to take a warm side in that cause. To increase the deception, the portrait of a volunteer, in full uniform, was exhibited every night, and every other device put in practice with the same view. But the secret soon displayed itself, and the mob proceeded to take summary vengeance. The editor escaped, but the printer was dragged to the Tenter-fields, and there tarred and feathered! Unable to withstand popular hatred, the paper was dropped; but so strong was the public indignation, that no one could be got to purchase the materials, and editors, printers, types, press, &c. were, after three years' effort, re-transported to England.

When the legislative Union of Ireland came to be agitated about the year 1797, the Irish press teemed with writing of a kind appropriate to the state of the national mind at that unhappy era. Some of the temporary prints openly counselled assassination as a legitimate aid to political warfare; and one, called the *Union Star*, in reference to a particular individual, took for its motto the well-known lines—

"Perhaps some arm, more lucky than the rest,  
May reach his heart and free the world from bondage."

Although £700 was offered for the discovery of the author and publisher of this print (it was secretly posted up in the streets during the night), he was never betrayed, although known to hundreds. It would be painful to prosecute further an account of the state of the press at this period.

Among the other existing Dublin papers may be

mentioned the *Evening Post*, which has now existed about sixty years, and has always been distinguished for its able writing on the popular side.—To be continued.

## A STORY OF THE FALLS.\*

On the west of the Alleghany mountains rise the branches of the Yougheny river. The surrounding country is fertile and woody, and presents strong attractions for the sportsman, as does also the river, which abounds in fish. These were the principal considerations which induced me, in the autumn of the year 1812, to ramble forth with my dog and gun, amid uninhabited solitudes, almost unknown to human footsteps, and where nothing is heard but the rush of winds and the roar of waters.

On the second day after my departure from home, pursuing my amusement on the banks of the river, I chanced to behold a small boat, fastened by a rope of twisted grass to the bank of the stream. I examined it, and finding it in good condition, I determined to embrace the opportunity that presented itself of extending my sport; and my fishing tackle was put in requisition. I entered into the diminutive vessel, notwithstanding the remonstrances of my four-footed companion, who, by his barking, whining, and delay in coming on board, seemed to entertain manifold objections to the conveyance by water—a circumstance which somewhat surprised me. At last, however, his scruples being overcome, he entered the boat, and I rowed off.

My success fully equalled my expectations, and even-  
ing overtook me before I thought of desisting from my employment. But there were attractions to a lover of nature which forbade my leaving the element on which I glided along. I have mentioned that it was autumn; immense masses of trees, whose fading leaves hung trembling from the branches, ready to be borne away by the next gust, spread their dark brown boundary on every side. To me this time of the year is indescribably beautiful. I love to dwell upon those sad and melancholy associations that suggest themselves to the mind when nature, in her garb of decay, presents herself to the eye: It reminds me that human pride and human happiness, like the perishing things around us, are hastening rapidly on to their decline; that the spring of life flies; that the summer of manhood passes away; and that the autumn of our existence lingers but a moment for the winter of death, which shall close it for ever. The light winds that blew over the water, curled its surface in waves that, breaking as they fell, dashed their sparkling foam in showers around. The sun was sinking behind the mountains in the west, and shone from amidst the surrounding clouds: his last rays glittered on the waters, and tinged with a mellow and sombre lustre the embrowned foliage of the trees. The whole scene spoke of peace and tranquillity; and I envy not the bosom of that man who could gaze upon it with one unholy thought, or let one evil feeling intrude upon his meditations. As I proceeded, the beauty of the surrounding objects increased: Immense oaks twisted about their gigantic branches, covered with moss; lofty evergreens expanded their dark and gloomy tops, and smaller trees and thick shrubs filled up the spaces between the larger trunks, so as to form an almost impervious mass of wood and foliage. As the evening advanced, imagination took a wider range, and added to the natural embellishments. The obscure outline of the surrounding forest assumed grotesque forms, and fancy was busy in inventing improbabilities, and clothing each ill-defined object in her own fairy guises. The blasted and leafless trunk of a lightning-scathed pine would assume the form of some hundred-headed giant, about to hurl destruction on the weaker fashionings of nature. As the motion of the boat varied the point of view, the objects would give way to another, and another, and another, in all the endless variety of lights and distances; distant castles, chivalric knights, captive damsels and attendants, dwarfs and squires, with their concomitant monsters, griffins, dragons, and all the creations of romance, were conjured up by the fairy wand of fantasy. On a sudden, the moon burst forth in all her silvery lustre, and the sight of the reality effectually banished all less substantial visions; thin transparent clouds, so light and fragile that they seemed scarce to afford a resting-place for the moonbeams that trembled on them, glided along the sky; the dense masses that skirted the horizon were fringed with the same radiance, while, rising above them, the evening star twinkled amid its solitary rays. I could not be said to feel pleasure—it was rapture that throbbed in my heart at the view: my cares, my plans, my very existence, were forgotten in the flood of intense emotions that overwhelmed me, at thus beholding, in the pride of loveliness, the works of the Creating Spirit.

In the meantime, the boat sailed rapidly onwards, with a velocity so much increased, that it awakened my attention. This, however, I attributed to a rather strong breeze that had sprung up. My dog, who had, since his entrance into the boat, lain pretty quiet, began to disturb me with his renewed barkings, fawnings, and supplicating gestures. I imagined that he wished to land; and as the air was becoming chill, I felt no objection to comply with his wishes. On looking around, however, and seeing no fit place of land-

\* From *Deerfield Tales*, 1 vol. 12mo.



ing. I continued my course, hoping shortly to find some more commodious spot. Very great, however, was the dissatisfaction of Carlo at this arrangement; but in spite of his unwillingness, he was obliged to submit, and we sailed on.

Shortly, however, my ears were assailed by a distant rumbling noise, and the agitation of my companion redoubled. For some time he kept up an uninterrupted howling, seemingly under the influence of great fear or of bodily pain. I now remarked that, though the wind had subsided, the rapidity of the boat's course was not abated. Seriously alarmed by these circumstances, I determined to quit the river as soon as possible, and sought, with considerable anxiety, for a place where I might by any means land. It was in vain; high banks of clay met my view on both sides of the stream, and the accelerated motion of the boat presented an obstacle to my taking advantage of any irregularities in them, by which I might otherwise have clambered up to land. In a short time my dog sprang over the side of the boat, and I saw him with considerable difficulty obtain a safe landing; still he looked at me wistfully, and seemed undecided whether to retain his secure situation, or return to his master.

Terror had now obtained complete dominion over me. The rush of the stream was tremendous, and I now divined too well the meaning of the noise which I have mentioned. It was no longer an indistinct murmur—it was the roar of a cataract; and I shuddered and grew cold, to think of the fate to which I was hurrying, without hope of succour, or a twig to catch at, to save me from destruction. In a few moments I should in all probability be dashed to atoms on the rock, or whelmed amid the boiling waves of the waterfall. I sickened at the thought of it. I had heard of death; I had seen him in various forms; I had been in camps where he rages; but never till now did he seem so terrible. Still the beautiful face of nature, which had tempted me to my fate, was the same: the clear sky, the moon, the silvery and fleecy clouds, were above me, and far high in the heaven; with the same dazzling brightness shone the stars of evening, and, in their tranquillity, seemed to deride my misery. My brain was oppressed with an unusual weight, and a clammy moisture burst out over my limbs. I lost all sense of surrounding objects; a mist was over my eyes; but the sound of the waterfall roared in my ears, and seemed to penetrate through my brain. Suddenly I seemed wrapt along inconceivably swift; and in a moment I felt that I was descending, or rather driven headlong, with amazing violence and rapidity; then a shock, as if my frame had been rent in atoms, succeeded, and all thought or recollection was annihilated. I recovered in some degree, to find myself dashed into a watery abyss, from which I was again vomited forth, to be again plunged beneath the waves, and again cast up. As I rose to the surface, I saw the stars dimly shining through the mist and foam, and heard the thunder of the falling river. I was often, as well as I can remember, partly lifted up from the water; but human nature could not bear such a situation long, and I became gradually unconscious of the shocks which I sustained; I heard no longer the horrible noise, and insensibility afforded me a relief from my misery.

It was long before I again experienced any sensation. At last I awoke, as it seemed to me, from a long and troubled sleep; but my memory was totally ineffectual to explain what or where I was. So great had been the effect of what I had undergone, that I retained not the slightest idea of my present or former existence. I was like a man newly born, in full possession of his faculties; I felt all that consciousness of being, yet ignorance of its origin, which I imagine a creature placed in the situation I have supposed would experience. I know not whether I make myself intelligible in this imperfect narrative of my adventure; but some allowance will, I trust, be made in consideration of the novel situation and feelings which I have to describe.

I looked around the place in which I was; I lay on a bed of coarse materials, in a small but airy chamber. By slow degrees I regained my ideas of my own existence and identity, but I was still totally at a loss to comprehend by what means I came into such a situation; of my sailing on the river, of my fears and unpleasant sensations, and of being dashed down the falls of Ohiopile, I retained not the slightest recollection. I cast my eyes around, in hopes of seeing some person who could give me some information of my situation, and of the means by which I was placed in it; but no one was visible.

My next thought was, to rise and seek out the inhabitants of the house; but, on trial, my limbs were, I found, too weak to assist me, and patience was my only alternative.

After this, I relapsed into my former insensibility, in which state I continued a considerable time; yet I had some occasional glimpses of what was passing forward about me; I had some floating reminiscences of an old man, who I thought had been with me, and a more perfect idea of a female form which flitted round me. One day, as I lay half sensible on my bed, I saw this lovely creature approach me; I felt the soft touch of her fingers on my brow; and though the pressure was as light as may be conceived from human fingers, it thrilled through my veins, and lingered in my confused remembrance; the sound of her voice, as she spoke in a low tone a few words to the old man,

was music to me; her bright eyes, tempered with the serenity of a pure and blameless mind, beamed upon me with such an expression of charity and benevolence as I had never before beheld.

At length the darkness that obscured my mind and memory passed away. I was again sensible, and could call to mind, with some little trouble, a considerable part of the accidents that had befallen me. Still, however, the idea of my passing over the brink of the rocks over which the river precipitates itself, of the shock which I experienced when dashed upon the cataract, and of my terrible feelings, I had a very slight and confused idea. I now longed more ardently than before for some one from whom I might gather information concerning those things which were unknown to me. My strength being in some degree recruited, I endeavoured to rise, and succeeding in the attempt, I examined the room in which I lay; but no one was there: my next labour (and a work of labour I found it) was to put on some clothes, which I found deposited on a chair: being equipped, therefore, as fully as circumstances would admit, I commenced my operations. My first step was to enter into an adjoining room, which, fearful of trespassing on forbidden ground, I did with some trepidation. This room was, however, likewise destitute, as I thought, of inhabitants, and I was about to retire, when the barking of a dog arrested my attention; and, turning round, I beheld, with no small satisfaction, my old fellow-traveller Carlo. Shall I attempt to describe our meeting? It was the language of the heart, inexpressible in words, that spoke in the sparkling eyes and joyous gambols of my dog; and I was busily engaged in patting him, when, turning round, I perceived that our privacy had been intruded upon. The beautiful creature on whom my wandering fancy had dwelt, stood looking at us, supporting, with one arm, the old man, her father, while on the other hung a basket of flowers. I stood gazing at them without speaking; I know not what magic made me dumb, but not a word escaped my lips. She was the first to speak, and expressed her joy at seeing me able to depart from my couch, chiding me at the same time for so doing, without leave. "I," said she, smiling, "am at present your physician; and I assure you I shall exercise the power which I have over you as such, in as rigorous a manner as possible." "Ay," added the father, "like all your sex, you love to make the most of the little power you have. But," added he, "we should not thus salute a guest by threatening him with subjection: he is our guest, and not our captive." By this time I had recovered the use of my tongue, and began to express my gratitude for their kindness, and my sorrow at the trouble which I was conscious I must have occasioned to them; but my politeness was cut short, by the frank assurance of my host that I was welcome, reiterated more gently, but not less warmly, by his lovely daughter.

The next day at length came, and I requested my entertainers to favour me with answers to the questions which I should propose to them. They smiled at my eagerness, and promised to satisfy my curiosity. It was easily done. The old man had a son, who, passing by the falls of Ohiopile some nights before, in the evening, was attracted by the moanings and lamentations of a dog, and, descending to the bottom of the fall, perceived me at the river side, where I had been entangled among some weeds and straggling roots of trees. From this situation he had great difficulty, first in rescuing me, and, having succeeded in that point, in conveying me to his father's dwelling, where I found I had lain several days, till, by his daughter's unremitting attention (the old man himself being unable materially to assist me, and the son compelled to depart from home on urgent business), I had been restored, if not to health, to a state of comparative strength, which promised to terminate in complete restoration. Such were the facts which I contrived to gather from the discourse of my host and his daughter, notwithstanding their softening down or slightly passing over every thing, the relation of which might seem to claim my gratitude, or tend to their own praise. As to themselves, my host was a Pennsylvanian farmer, who, under pressure of misfortune, had retired to this spot, where the exertions of the son sufficed for the support of the whole family, and the daughter attended to the household duties, and to the comfort of the father.

When the old man and his daughter had answered my queries, I renewed my thanks, which were, however, again cut short. If they had been of service to a fellow-creature, it was in itself a sufficient reward, even if they had suffered any inconvenience from assisting me, which they assured me was not the case.

In a day or two my health was so much improved that I was permitted to walk out in the small garden which surrounded the cottage. Great was my pleasure in looking at this humble dwelling. Its thatched roof, with patches of dark green moss and beautiful verdure; its white walls and chimney, with the wreaths of smoke curling above it; the neat glazed windows, the porch and its stone seat at the door; the clean pavement of white pebbles before it; the green grass plot, edged with shells, and stones, and flowers, and gemmed with "wee modest" daisies, and the moss rose in the middle—were to me objects on which my imagination could revel for ever, and I sighed to think that I must shortly part from them. It remained for me in some manner to show my gratitude before I parted from my benevolent host, but I was long before I could settle the thing to my mind. I felt unhappy,

too, at the thought of leaving the old man, his white-washed cottage, his garden, and his beautiful and good daughter. "And yet it cannot be helped," I repeated again and again. "How happy I should be," I thought, "in this lovely spot, and perhaps the daughter!—dare a man at first acknowledge even to himself that he is in love. And why should I not be happy?"

I shall pass over the period of probation which followed. Now I am married—need I say to whom? And the white-washed cottage, with its mossy thatch, have the same attractions for me—nay, more, for it is endeared by the ties of love, of kindred, and of happiness. I have lived in it nine years; my children flock around me, my wife loves me, and her father is happy in seeing her happy. Her brother is flourishing in his business, and none in our family are dissatisfied or in want. Often do I thank God for my blessings, and look back with pleasure to the day when I passed the falls of Ohiopile.

#### APPETITE FOR FOOD—HUNGER AND THIRST.

HUNGER and THIRST are the sensations by which instinct urges all animals to seek the food which is necessary for their support. The symptoms of hunger are pain at the pit of the stomach, great depression of spirits, bodily weakness, increased sensibility to cold, a disposition to sleep, rapid emaciation; and if food be still withheld, the action of the heart becomes quick and feeble, the respiration short and hurried, and the mind sinks into a state of stupor, or low muttering delirium, amidst which death closes upon the sufferer. The distress arising from excessive thirst is even of a more aggravated description; the mouth and throat become dry and heated, the tongue swells, the flow of saliva diminishes, the eyes become red, the respiration laborious, the circulation hurried, a sense of most painful constriction exists in the throat, the mouth is kept wide open to inhale every breath of air, the body becomes feverish, the mind troubled, and at length mania, terminating in death, supervenes. All animals can endure hunger longer than they can thirst; the symptoms of the latter run on more speedily to a fatal termination, and are to the sufferer utterly intolerable. The inquiries of Spain and Italy could not devise a more cruel punishment than that of withholding a drop of water from the unhappy creature condemned to die upon the rack; and "*Drink! drink!*" were generally the last words uttered by their dying victims.

It is interesting to ascertain the causes of every phenomenon in the animal economy, and those which give rise to the sensations of hunger and thirst have occasioned much speculation. The cause of hunger has, by one set of physiologists, been attributed to a painful sensation of the nerves of the stomach, produced by the irritation of the gastric juice; by another, to the coats of the stomach rubbing against each other; by another, to the liver dragging upon the diaphragm, or that transverse muscle which divides the chest from the abdomen, and immediately above which the stomach rests. Sir Charles Bell argues that the secretion of the gastric juice requires a provocative which is supplied by the food; and when this is not present, the nerves, wanting their wonted stimulus, suffer a sense of desire, which constitutes the pain of hunger. Accustomed, in fact, to this excitement, they acquire an aptitude for it—an organism—which, if not duly supplied with its accustomed provocative, experiences uneasiness, and disturbs by sympathy the skin, heart, lungs, and brain; in fact, all the organs of the system. It is quite evident that the primary sensation of hunger depends upon an irritation of the nerves; and hence any sudden mental emotion suspends the appetite. If any person, even at the most tempting banquet, receive any intelligence of a distressing nature, his appetite is immediately checked, and the previous desire for food is converted almost into loathing. Even a sense of nausea is often induced. The celebrated Van Helmont, going to dine with a friend, met with an accident, by which he dislocated his ankle; his appetite immediately forsook him, but returned as soon as the bone was set. The suspension of the appetite did not arise from the mere bodily impression, for the appetite was re-established, though the pain continued after the dislocation was reduced. The cause of thirst is more obvious, arising evidently from the extreme dryness of the membrane lining the mouth, gullet, and stomach. Its want of lubricity is such as even to excite inflammation. Hence bleeding, by reducing the inflammatory excitement of the throat, reduces thirst; so also does the warm-bath. When long continued, the watery part of the blood

diminishes, and, accordingly, it has been found that thirst is allayed by injecting water into the veins. To appease their thirst, sailors at sea often wear wet shirts. Water alone affords by no means the most speedy relief. It should be mixed with some gentle stimulus, as with a little wine or spirits. Acid drinks also, by acting as stimuli, quickly relieve thirst. To a certain degree, thirst is under the control of habit. Those who indulge in the vicious habit of drinking often, are rendered thirsty by abstaining from their usual potation; but many persons, by habituating themselves only to small quantities of liquids with their meals, seem never to experience the sensation. Dr Paris had under his care a lady of fifty years of age, who declared to him that she was perfectly unacquainted with the sensation of thirst. Sauvage relates two similar instances that occurred to himself, and Blumenbach quotes many examples of the same description. The sensation of hunger may be appeased by any narcotic substance being introduced into the stomach. Whenever the Indians of Asia and America take a long journey, and apprehend that they will be destitute of provisions, they mix the juice of tobacco with powdered shells, and make the mass into small balls, which, when the sensation of hunger occurs, they put into their mouths, retaining them there until they dissolve. A celebrated physician was once asked by a poor parishioner for alms, when he inquired of the petitioner what he had done with his last money, to which the poor man answered, that he had expended his last halfpenny in the purchase of roll-tobacco; upon which the doctor, expressing his surprise at such improvidence, was informed by the poor man that he could subsist longer on tobacco than on bread. During the trial raised by an insurance office concerning the death of a late nobleman, it appeared, from the evidence of several apothecaries in Edinburgh, that many of the poor people in this city are in the habit of taking drams of laudanum for the same purpose. Although the pains of hunger may by such means be for a time relieved, the repetition of so imprudent an act never fails, by destroying the tone of the stomach, to entail the most abject misery on the individual.

The introduction of spirits into the stomach also relieves the pains of hunger. It has been said, on the authority of Polidori, Lord Byron's physician, that, entertaining a dread of becoming corpulent, his lordship frequently abstained from food for many days, and in the meantime appeased his hunger by a wafer and a glass of brandy. Mechanical pressure, either internal or external, also mitigates for a time the cravings of hunger; hence many persons under such circumstances have swallowed sand, sawdust, earth, &c. An instance is related by Dr Percival, of a madman who was afflicted with a voracious appetite, who, nevertheless, emaciated and died; and upon examining his body, a compacted mass of hay and straw was found in the stomach. It is for this end that the Kamchatkan swallows quantities of sawdust; and even the inferior animals, to blunt the sense of hunger, adopt the same practice. The manis or pangolin, which swallows its food whole, will swallow stones or coals, or any other substance, if it cannot obtain nutriment. Many other animals have recourse to the same expedient; hence, mixed pieces of coal, stone, slate, and earth, are often found in the stomach of the ostrich, cassowary, and even in that of the toad. It is the custom of some of the northern Asiatic tribes to relieve the pains of hunger by the pressure of a board placed externally over the region of the stomach, which they lace behind with cords, and tighten according to the lesser or greater uneasiness they experience. In this country, a tightened handkerchief or girdle is sometimes had recourse to for the same purpose. It is true that these various expedients may for the time alleviate or suspend the pains of hunger, but they afford only a temporary relief, for the explanation already given of the nature and object of the digestive process, renders it evident that the animal body continually demands the accession of new particles of matter; and if these be withheld by the want of nutritious diet, the waste of the system will exceed the amount of its reparation, and, consequently, rapid emaciation must ensue. Hence the cause of persons who die from starvation wasting so rapidly away.

If the human body be liable to present us with this wretched appearance, from the balance between the waste and repair of the system being broken by the want of nutritious particles being supplied, it is also

liable to present us with the appearance of excessive fatness, arising from an excess of nutritious particles being superadded. In this case, the excess of nutrition is deposited, under the form of fat, in little cells or bags beneath the skin, and between the muscles; and the object of its being deposited in these little cells or bags is to prevent it descending by its own gravity to the depending parts of the body. The water in dropsy, not being so confined, gravitates to the extremities; and for this reason the legs of persons of a weakly habit, in whom the watery part of the blood is liable to be effused or to escape, swell at night; but the fat confined in a series of little cells, which do not communicate with each other, is retained in its natural place of deposition. The fat is then to be regarded as a reservoir of nutrition; for during abstinence, the body, as it were, preys upon itself, and is supported by the re-absorption of this substance. For this reason, we find infants always fatter than adults; the truth is, they grow fast, and a greater supply of nutritious particles is demanded to increase the bulk of the different textures of which the body is composed. Besides this, infants, from the numerous febrile diseases to which they are liable, are more apt to suffer from repeated attacks of sickness than adults; and during such attacks, food being inadmissible, they derive their support mainly from this provision. It is stated by Dr Stark, that, during abstinence, the fat which is re-absorbed into the system, for the time being, is more capable of repairing the waste of the body than any food that may be taken. It may be added, that the marrow which exists in the bones appears to be a provision for nutrition similar to that of the fat; hence, in the bones of oxen that have been overdriven, and in those of animals that have died of starvation, no marrow is found.

It may happen, even in the richest towns in Great Britain, that we may meet with some poor creature almost dying of starvation, and in such circumstances it is desirable that every humane person should understand how nourishment should be administered. The stomach having been long empty, and rendered consequently very irritable, will not bear solid food, or any strong liquids; such would excite vomiting, and perhaps delirium. If the pulse be low, a gentle stimulant should first be given; a small teaspoonful of aromatic spirit of ammonia in a glass of water will answer well, and, until the pulse rises, may be repeated at intervals. The greatest care should be taken to restore also, or sustain by external means, the warmth of the body; for which purpose hot flannels and gentle friction may be advantageously applied. A little warm broth or beef-tea should then be given every two or three hours; thus the digestive organs will be gradually restored to the exercise of their functions, and then solid nutriment may be given with impunity. At first, however, the liquid or solid aliment should be administered in small quantities, for the stomach and digestive organs, on being re-excited to action, are always very irritable, and may be easily over-excited, in which case delirium and fever may be induced.

In consequence of a very irritable state of the nerves of the stomach, caused probably by acidity, a preternatural appetite or craving for food often occurs, and persons so affected will frequently devour the most indigestible substances. Many instances are recorded of individuals who have sought to devour with avidity earth, cinders, spiders, toads, serpents, bits of wood, hair, soap, candles, paper, &c. Among the blacks in Jamaica, an epidemic disease, consisting of a craving to devour dirt, under the form of clay or loam, has been described by the celebrated Hunter. It is a disease, indeed, which, under the term of *Pica*, is noticed in all systems of medicine, and is apt to prevail among the Swiss, the Welsh, and the people of mountainous districts, who are unable, according to their passionate desire, to revisit their native country. A case is related by Dr Darwin, of a young lady, about ten years of age, who devoured the earth out of a flower-pot, and then vomited it up mixed with bits of stone, wood, and wings of insects. Stones, glass, and even leaden bullets, have been swallowed by persons affected with this disease. In the healthy state of the human body, the appetite for food, however, admits of considerable control; for if the meals be taken at regular and fixed times, the desire for food will always recur at stated intervals. It should be noticed, however, that persons sitting down to eat when very hungry, are apt to overload the stomach before the sensation of hunger is perceptibly relieved. This is an error which should be carefully guarded against, as it is apt to cause heartburn, and other distressing maladies. The appetite for food, both solid and liquid, may be so pampered as to rest itself satisfied only by the most dainty and luxurious dishes; and hereby, it is obvious that two very grievous evils are induced. First, the stomach, like a spoiled child constantly indulged with such luxuries, becomes more urgent in its demand for the repetition of the indulgence; it acquires an aptitude and desire for highly dressed food, which, if not gratified, gives rise to painful sensations; in fact, the stomach, having been accustomed to be over-stimulated, sinks, when the excitement is withheld, into a relaxed or torpid state, and the ability to perform its natural functions becomes sensibly impaired. Second, although an evil of less magnitude to the sufferer, the habit of pampering the appetite, whereby that which was once a luxury becomes converted into a necessity, must render him liable to be placed in situations where his epicurean desires cannot be gratified, in which

case he must suffer inconvenience himself, and be an annoyance to the other persons in society. Let the appetite for food, therefore, like all the other appetites or passions which are incident to humanity, be duly regulated; let parents, in particular, remember that the plainer the food is to which they accustom their children, the better; health, happiness, and serenity of mind, are not the offsprings of luxury, but of those simple, regular, and religious habits, which should assiduously be cultivated in early life.

#### A FEW DAYS IN FRANCE.

##### PARIS.

THE situation of Paris is eminently beautiful, and well calculated for the seat of a great metropolis. Conceive the idea of an extensive valley surrounded by richly wooded and picturesque rising grounds, and through the centre of which, from east to west, flows with gentle current the clear waters of the Seine, a river apparently measuring about a third of the breadth of the Thames, but in one respect superior to that magnificent stream, from not being affected by the rising and falling of tides. Conceive, also, the idea of such a fair scene lying in the 48th degree of north latitude, at a very considerable distance inland, with a clear blue sky overhead, perhaps not dotted with a single cloud, and an atmosphere neither tainted with noxious vapours nor embittered with those cutting breezes which, even in summer, detract so materially from the climate of countries more to the north.

In very early times, in the middle of the Seine were to be found several islands, which, from their defensive situation, became the locality of a settled population, who were entitled *Parisii*. Such was the beginning of the city of Paris, which took place before the commencement of the Christian era. In subsequent times, the inhabitants of the islands settled on the southern or left bank of the Seine, and, at a still later period, their town was extended over the flat land on the north side of the river, and bridges were from time to time built, to afford a ready communication with the islands and the two sides of the stream. In the present day, we find three distinct islands, the Isle Louviers, Isle St Louis, and Isle de la Cité, which is the lowest down, and the most ancient seat of population. Altogether, the number of bridges of wood and stone now amount to twenty. We likewise find that fashion and convenience have concurred to render that portion of the town on the north bank of the Seine the most important, and that which has given a site to nearly all those palaces which have been reared in different ages by the kings and great men of France, and whose splendours have obtained for the city so wide a reputation. By the latest census in 1817, the population of the city in all its departments amounted to 690,000.

The first thing which will strike a stranger on entering Paris, is the extraordinary height and peculiar appearance of the houses. The town altogether, except on the banks of the Seine, is a mass of closely packed streets, generally running in lines from east to west and north to south, but of irregular lengths and breadths, and so like each other as to be of difficult comprehension by strangers. The houses rise to the height of five and six stories, with floors in the attics, and are each inhabited by a number of families. This custom a good deal resembles that pursued in Edinburgh, where a number of families inhabit floors entered by common stairs, but these stairs are entered directly from the street. In Paris, the common stairs are situated within an enclosed coach entry, where there is a "concierge" or keeper's lodge; the keeper being a janitor who takes charge of the enclosed court, and shuts the large outer door at night. By this means the houses on the stairs are effectually guarded and freed from vagrants. In all my walks through Paris I did not see a single dwelling-house with the door opening to the street, neither is there such a thing as an area with rails in front of the houses; the whole is upon a uniform system of interior courtyards, wide enclosing gates, and stairs protected from the public. In the courtyards, coaches or horses are accommodated, and frequently they contain offices of professional persons, as well as warehouses. The outside of the buildings, except in the ancient parts of the city, are of a light appearance, being built of white sandstone. Their height and colour, however, are less striking than their latticed windows. Every window from bottom to top exhibits shutters on the outside, composed of overlapping slips of wood, leaving the light to enter by the interstices; these shutters hang on hinges, and, when closed, they protect the rooms



from an excessive glare of light during the day, or from violence during either day or night. Throughout the whole city, even in the most splendid parts, shops or offices are found on the ground floors of all the houses level with the street. Many of the shops, especially those for the sale of provisions, are protected on the outside of the windows with iron stanchions, painted and gilt. I remember to have seen similar obstacles to popular violence in Dublin. These various characteristics of the streets of Paris very naturally lead to the conclusion that the houses are constructed on the principles of a fortification; for when the shutters of the shops and houses are closed, and the gates of the courtyards shut, they cannot be successfully assailed by any irregular force. There can be no doubt that this singular mode of defensive architecture has had a wonderful effect in assisting the people in their combinations and movements.

I have said that the streets are narrow: they are disagreeably so. The chief business streets are the Rue Vivienne, Rue Richelieu, and Rue St Honoré; but none of these are above one-half the width of Cheapside. They are, I think, about the width of the Cowgate of Edinburgh. Others are as narrow or narrower, while in most instances the gutter flows down the centre. The most open line of street in Paris is the irregular circuit of the Boulevards. This is a line upon the site of the ancient walls, but now in most parts within the town. The street in this instance is wide, planted with trees near the sides, and the houses are less crowded on either side.

In nothing does Paris seem so exceedingly deficient as with regard to street lamps. The smallest town in Great Britain is better lighted than the capital of France. The only public lamps are certain glass lanterns with oil and wicks, hoisted at distant intervals to the height of twenty or thirty feet above the middle of the street. They hang upon cords stretched across from one side to the other, and send what feeble light they can, down on the centre of the thoroughfares. In the environs they are suspended from cords stretched from the opposite tops of tall poles, the end of the cord by which they are lowered to be cleaned being locked up in a small box in one of the poles near the ground. It is impossible to look upon this miserable process of lighting the streets of a large and opulent city without feelings of pity, some would say contempt. In this respect the French, not only in Paris, but in the provincial towns, are at least two hundred years behind the inhabitants of Great Britain. In a small portion of a new street near the Palais Royal, there are gas lamps at the sides, which, it is to be trusted, are an indication of an advance towards a general improvement of the same nature. The principal shops, cafés, and theatres, are now lighted with gas, which is supplied to the consumers by about half-a-dozen companies.

Paris is not by any means a cleanly town, although well supplied with water from the Seine and other sources. A very large volume of water is one way and another forced through pipes into all parts of the city to supply the public fountains: this exceedingly useful element is not, however, as far as I heard, brought into private houses by pipes, but is sold from door to door at the rate of one sous or a halfpenny per pail, by watercarriers, who obtain it at the fountains. This is a pitiable state of things, and is felt severely by those strangers who are accustomed to the usages of English life. Upwards of four millions of francs are said to be expended on the purchase of water annually by the Parisians. I learned that a company was some time ago set on foot to supply private houses with water by pipes; there is therefore a probability that the great deficiency I speak of will soon be remedied. The want of water in private dwellings seems to have led to a system of washing all the clothes of the inhabitants in the Seine. This beautiful river is lined in many places with long floating boats with oofs, in which great numbers of women may be daily seen washing linens over the sides of the vessels, beating them with wooden mallets, and brushing them with soap. The industry of this class of females is quite extraordinary. In some of the villages in the neighbourhood, the subsequent process of drying and ironing is carried on very extensively, and must afford subsistence to an immense number of women. The Parisians differ very materially from us in their mode of heating apartments. In most of the public and principal private rooms, you may notice stoves formed of bricks like a huge chest, or of a circular form,

covered on the outside with glazed pottery materials. The top is formed of brass or other metal, and the flue frequently resembles a pillar reaching to the roof. These stoves are supplied with firewood, coal being either too dear or not liked by the people. On the outskirts of the town, there are large establishments for the sale of firewood, which is piled up in billets to a great height. This absence of coal in Paris has the effect of keeping the atmosphere clear, and of preserving the buildings from those encrustations of black dust which deface the finest edifices in London.

Having settled ourselves in an hotel in the Rue St Honoré, which may be called the Cheapside or Strand of Paris, we next proceeded to examine some of those magnificent structures for which this city is so eminently distinguished. The object of our earliest search was the Palais Royal. "Let me see," said I, "that edifice which has been the theatre of so many remarkable political scenes, from the days of Mazarin down till the 29th of July." The Palais Royal now occupies a situation so hemmed in with houses on all sides as to present no outward appearance worthy of notice. We entered it for the first time by a lobby or passage at its northern extremity, leading from Rue Vivienne. This lobby led us into the interior court, which is the chief place of resort. I had expected to find only a small quadrangle; but what was my astonishment when I cast my eyes athwart a wide and extensive parallelogram, planted with rows of trees, and surrounded, except on the south, by a continuous line of lofty buildings, ornamented with pilasters, and resting on a basement forming an arcade of elegant proportions. At this and subsequent visits, I found that this was a favourite resort of the Parisians. In the fine summer afternoons are seen thousands of well-dressed men and women walking along the arcades, or in the avenues of trees, or seated on chairs talking to each other, or reading books and newspapers, the fineness of the climate permitting relaxation in the open air in this manner. In the centre there is a pond and fountain, which shoots up water to a considerable height. It was in this garden and the adjoining galleries of the Palais Royal that the first revolutionary meetings were held, and the tri-coloured flag adopted, in 1789. The Palais Royal has been greatly improved in recent times. On the return of Louis XVIII., the Duke of Orleans, now king, was restored to his possession of the Palais Royal; and he effected considerable additions and improvements at the southern extremity of the interior garden, and the part stretching to the Rue St Honoré, where is now the principal front. That portion which closes up the southern extremity of the garden is built as a pavilion, only one story and a half high, with pillars and an arcade, in continuation of the side arcades. On the top is a balustrade crowned with marble vases. Behind this new line of building is a beautiful gallery covered with glass along its whole length, and devoted to shops and cafés. Next follows a splendid open quadrangle, ornamented with Ionic columns, resting upon an open basement, with arcades on three of the sides; and from this you are led into the front court, which is equally beautiful in its architecture; and here guards are constantly on duty. On the west side of these new structures, opposite the glass gallery, and entering from Rue Richelieu, there is a lofty vestibule supported on pillars, and which is likewise devoted to the sale of articles. Altogether, the Palais Royal combines more pure and elegant architecture, more that is gratifying to the eye of a connoisseur in buildings, than all the palaces of England put together.

The Palais Royal may now be looked upon as a great city, where all professions, dignities, and conditions, are united. The inner sides of the arcades are lined with the most splendid shops of jewellers, money-changers, and dealers in fancy goods, also the most brilliant coffeehouses which the capital contains. In some of the shops I remarked that the windows were composed of one sheet of plate glass; and it may be noticed, that no other kind of glass is used even in shops of the inferior tradesmen. Over the shops there are offices of various descriptions, and here are established some of the principal gaming-houses of Paris. The French capital being the resort of dissolute spendthrifts from most parts of Europe, gaming is here carried to an inconceivable extent. The gaming-houses chiefly belong to an association licensed by the civic authorities, and I was told that the city realises at least a quarter of a million sterling annually, by granting this species of licence. From all that I had previously heard, I expected to have been afflicted with the sight of scenes of vice and indecorum within the confines of this most extensive range of buildings. I am happy to be able to say that at no time of the day or evening did I witness any thing but the utmost de-

cency of behaviour among all ranks of people who either crowded the gardens, lounged on the benches or chairs, or pursued their way through the arcades, vestibules, and galleries. Whatever may be the vices of the French capital, it must be at once obvious to every stranger that the streets and places of public resort, the Palais Royal included, exhibit the perfection of virtue, good order, and quietude, in comparison with the thoroughfares of London, Edinburgh, or any other large town in Britain. But I shall have occasion to say something more on the subject afterwards, when speaking of the manners of the people.

#### BEAR-HUNTING IN TENNESSEE.

IN the Life of Colonel Crockett, the backwoodsman, of which an abstract was lately given in the Journal, there are some curious anecdotes of bear-hunting, at which this extraordinary man appears to be a complete adept. The colonel was residing in 1825, when about thirty-nine years of age, on the Obion River, in the wilder parts of Tennessee, where bears were still to be found in considerable numbers. In the autumn of that year, he had killed and salted as many as were necessary for the support of his family during the winter; "but about this time," says he, in his own narrative, "one of my old neighbours, who had settled down on the lake about twenty-five miles from me, came to my house, and told me he wanted me to go down and kill some bears about in his parts. He said they were extremely fat, and very plenty. I know'd that when they were fat, they were easily taken, for a fat bear can't run fast or long. But I asked a bear no favours, no way farther than civility, for I now had eight large dogs, and as fierce as painters [panthers]; so that a bear stood no chance at all to get away from them. So I went home with him, and then went on down towards the Mississippi, and commenced hunting.

We were out two weeks, and in that time killed fifteen bears. Having now supplied my friend with plenty of meat, I engaged occasionally again with my hands in our boat-building, and getting staves. But I at length couldn't stand it any longer without another hunt. So I concluded to take my little son, and cross over the lake, and take a hunt there. We got over, and that evening turned out and killed three bears, in little or no time. The next morning we drove up four forks, and made a sort of scaffold, on which we salted up our meat, so as to have it out of the reach of the wolves, for as soon as we could leave our camp, they would take possession. We had just ate our breakfast, when a company of hunters came to our camp, who had fourteen dogs, but all so poor, that when they would bark, they would almost have to lean up against a tree and take a rest. I told them their dogs couldn't run in smell of a bear, and they had better stay at my camp, and feed them on the bones I had cut out of my meat. I left them there, and cut out; but I hadn't gone far, when my dogs took a first-rate start after a very large fat old *he-bear*, which ran right plump towards my camp. I pursued on, but my other hunters had heard my dogs coming, and met them, and killed the bear before I got up with him. I gave him to them, and cut out again for a creek called Big Clover, which wa'n't very far off. Just as I got there, and was entering a cane-brake, my dogs all broke and went ahead, and in little time they raised a fuss in the cane, and seemed to be going every way. I listened a while, and found my dogs were in two companies, and that both were in a snorting fight. I sent my little son to one, and I broke for t'other. I got to mine first, and found my dogs had a two-year-old bear, down a-wool-ing away on him; so I just took out my big butcher, and went up and slap'd it into him, and killed him without shooting. There were five of the dogs in my company. In a short time I heard my little son fire at his bear; when I went to him, he had killed it too. He had two dogs in his team. Just at this moment we heard my other dog barking a short distance off, and all the rest immediately broke to him. We pushed on too, and when we got there, we found he had still a larger bear than either of them we had killed, tree'd by himself. We killed that one also, which made three we had killed in less than half an hour. We turned in and butchered them, and then started to hunt for water, and a good place to camp. But we had no sooner started, than our dogs took a start after another one, and away they went like a thunder-gust, and were out of hearing in a minute. We followed the way they had gone for some time, but at length we gave up the hope of finding them, and turned back. As we were going back, I came to where a poor fellow was grubbing, and he looked like the very picture of hard times. I asked him what he was doing away there in the woods by himself. He said he was grubbing for a man who intended to settle there; and the reason why he did it was, that he had no meat for his family, and he was working for a little.

I was mighty sorry for the poor fellow, for it was not only a hard, but a very slow way to get meat for a hungry family; so I told him if he would go with me, I would give him more meat than he could get by grubbing in a month. I intended to supply him with meat, and also to get him to assist my little boy in packing in and salting up my bears. He had never seen a bear killed in his life. I told him I had six killed then, and my dogs were hard after another. He

went off to his little cabin, which was a short distance in the brush, and his wife was very anxious he should go with me. So we started, and went to where I had left my three bears, and made a camp. We then gathered my meat, and salted and scaffolded it, as I had done the other. Night now came on, but no word from my dogs yet. I afterwards found they had treed the bear about five miles off, near to a man's house, and had barked at it the whole enduring night. Poor fellows! many a time they looked for me, and wondered why I didn't come, for they know'd there was no mistake in me, and I know'd they were as good as ever flustered. In the morning, as soon as it was light enough to see, the man took his gun and went to them, and shot the bear, and killed it. My dogs, however, wouldn't have any thing to say to this stranger; so they left him, and came early in the morning back to me.

We got our breakfast, and cut out again; and we killed four large and very fat bears that day. We hunted out the week, and in that time we killed seventeen, all of them first-rate. When we closed our hunt, I gave the man over a thousand weight of fine fat bear-meat, which pleased him mightily, and made him feel as rich as a Jew. I saw him the next fall, and he told me he had plenty of meat to do him the whole year from his week's hunt.

When I got home, one of my neighbours was out of meat, and wanted me to go back, and let him go with me, to take another hunt. I couldn't refuse; but I told him I was afraid the bears had taken to house by that time, for after they get very fat in the fall and early part of the winter, they go into their holes, in large hollow trees, or into hollow logs, or their cane-houses, or the harricanees, and lie there till spring, like frozen snakes. And one thing about this will seem mighty strange to many people. From about the first of January to about the last of April, these varmints lie in their holes altogether. In all that time they have no food to eat; and yet when they come out, they are not an ounce lighter than when they went to house. I don't know the cause of this, but still I know it is a fact; and I leave it for others who have more learning than myself to account for it. They have not a particle of food with them, but they just lie and suck the bottom of their paw all the time. I have killed many of them in their trees, which enables me to speak positively on this subject. However, my neighbour, whose name was McDaniel, and my little son and me, went on down to the lake to my second camp, where I had killed my seventeen bears the week before, and turned out to hunting. But we hunted hard all day without getting a single start. We had carried but little provisions with us, and the next morning were entirely out of meat. I sent my son about three miles off, to the house of an old friend, to get some. The old gentleman was much pleased to hear I was hunting in those parts, for the year before the bears had killed a great many of his hogs. He was that day killing his bacon hogs, and so he gave my son some meat, and sent word to me that I must come in to his house that evening, that he would have plenty of feed for my dogs, and some accommodations for ourselves; but before my son got back, we had gone out hunting, and in a large cane-brake my dogs found a big bear in a cane-house, which he had fixed for his winter quarters, as they sometimes do.

When my lead dog found him, and raised the yell, all the rest broke to him, but none of them entered his house until we got up. I encouraged my dog; and they know'd me so well, that I could have made them seize the old serpent himself, with all his horns and heads, and cloven foot and ugliness into the bargain, if he would only have come to light, so that they could have seen him. They bulged in, and in an instant the bear followed them out, and I told my friend to shoot him, as he was mighty wrathful to kill a bear. He did so, and killed him prime. We carried him to our camp, by which time my son had returned; and after we got our dinners, we packed up, and cut for the house of my old friend, whose name was Davidson.

In the morning I left my son at the camp, and we started on towards the harricane, where we expected to find a heap of bears in the fallen timber; and when we had went about a mile, we started a very large bear, but we got along mighty slow, on account of the cracks in the earth occasioned by the earthquakes. We, however, made out to keep in hearing of the dogs for about three miles, and then we came to the harricane. Here we had to quit our horses, as it was difficult to get through with them. By this time several of my dogs had got tired and come back; but we went ahead on foot for some little time in the harricane, when we met a bear coming straight to us, and not more than twenty or thirty yards off. I started my tired dogs after him, and McDaniel pursued them, and I went on to where my other dogs were. I had seen the track of the bear they were after, and I know'd he was a screamer. I followed on to about the middle of the harricane; but my dogs pursued him so close, that they made him climb an old stump about twenty feet high. I got in shooting distance of him and fired, but I was all over in such a flutter from fatigue and running, that I couldn't hold steady; but, however, I broke his shoulder, and he fell. I ran up and loaded my gun as quick as possible, and shot him again, and killed him. When I went to take out my knife to butcher him, I found I had lost it in coming through the harricane. The vines and briars were so thick

that I would sometimes have to get down and crawl like a varmint to get through at all; and a vine had, as I supposed, caught in the handle and pulled it out. While I was standing and studying what to do, my friend came to me. He had followed my trail through the harricane, and had found my knife, which was mighty good news to me; as a hunter hates the worst in the world to lose a good dog, or any part of his hunting-tools. I now left McDaniel to butcher the bear, and I went after our horses, and brought them as near as the nature of the case would allow. I then took our bags, and went back to where he was; and when we had skinned the bear, we fleeced off the fat, and carried it to our horses at several loads. We then packed it up on our horses, and had a heavy pack of it on each one. We now started, and went on till about sunset, when I concluded we must be near our camp; so I hollered, and my son answered me, and we moved on in the direction to the camp. We had gone but a little way when I heard my dogs make a warm start again; and I jumped down from my horse, and gave him up to my friend, and told him I would follow them. He went on to the camp, and I went ahead after my dogs with all my might for a considerable distance, till at last night came on. The woods were very rough and hilly, and all covered over with cane.

I now was compelled to move on more slowly, and was frequently falling over logs, and into the cracks made by the earthquakes, so that I was very much afraid I would break my gun. However, I went on about three miles, when I came to a good big creek, which I waded. It was very cold, and the creek was about knee-deep; but I felt no great inconvenience from it just then, as I was all over wet with sweat from running, and I felt hot enough. After I got over this creek and out of the cane, which was very thick on all our creeks, I listened for my dogs. I found they had either treed or brought the bear to a stop, as they continued barking in the same place. I pushed on as near in the direction to the noise as I could, till I found the hill was too steep for me to climb, and so I backed and went down the creek some distance, till I came to a hollow, and then took up that, till I came to a place where I could climb up the hill. It was mighty dark, and was difficult to see my way or any thing else. When I got up the hill, I found I had passed the dogs; and so I turned and went to them. I found, when I got there, they had treed the bear in a large forked poplar, and it was setting in the fork.

I could see the lump, but not plain enough to shoot with any certainty, as there was no moonlight; and so I set in to hunting for some dry brush to make me a light; but I could find none, though I could find that the ground was torn mightily to pieces by the cracks.

At last I thought I could shoot by guess, and kill him; so I pointed as near the lump as I could, and fired away. But the bear didn't come; he only clomb up higher, and got out on a limb, which helped me to see him better. I now loaded up again and fired, but this time he didn't move at all. I commenced loading for a third fire, but the first thing I know'd, the bear was down among my dogs, and they were fighting all around me. I had my big butcher in my belt, and I had a pair of dressed buckskin breeches on. So I took out my knife, and stood, determined, if he should get hold of me, to defend myself in the best way I could. I stood there for some time, and could now and then see a white dog I had, but the rest of them, and the bear, which were dark coloured, I couldn't see at all, it was so miserable dark. They still fought around me, and sometimes within three feet of me; but at last the bear got down into one of the cracks that the earthquakes had made in the ground, about four feet deep, and I could tell the biting end of him by the hollering of my dogs. So I took my gun and pushed the muzzle of it about, till I thought I had it against the main part of his body, and fired; but it happened to be only the fleshy part of his foreleg. With this he jumped out of the crack, and he and the dogs had another hard fight around me, as before. At last, however, they forced him back into the crack again, as he was when I had shot.

I had laid down my gun in the dark, and I now began to hunt for it; and, while hunting, I got hold of a pole, and I concluded I would punch him a while with that. I did so, and when I would punch him, the dogs would jump in on him, when he would bite them badly, and they would jump out again. I concluded, as he would take punching so patiently, it might be that he would lie still enough for me to get down in the crack, and feel slowly along till I could find the right place to give him a dig with my butcher. So I got down, and my dogs got in before him and kept his head towards them, till I got along easily up to him; and placing my hand on his rump, felt for his shoulder, just behind which I intended to stick him. I made a lounge with my long knife, and fortunately stuck him right through the heart; at which he just sank down, and I crawled out in a hurry. In a little time my dogs all came out too, and seemed satisfied, which was the way they always had of telling me that they had finished him.

I suffered very much that night with cold, as my leather breeches, and every thing else I had on, was wet and frozen. But I managed to get my bear out of this crack after several hard trials, and so I butchered him, and laid down to try to sleep. But my fire was very bad, and I couldn't find any thing that would burn well to make it any better; and I concluded I should freeze, if I didn't warm myself in some way by

exercise. So I got up, and hollered a while, and then I would just jump up and down with all my might, and throw myself into all sorts of motions. But all this wouldn't do; for my blood was now getting cold, and the chills coming all over me. I was so tired, too, that I could hardly walk; but I thought I would do the best I could to save my life, and then, if I died, nobody would be to blame. So I went to a tree about two feet through, and not a limb on it for thirty feet, and I would climb up it to the limbs, and then look my arms together around it, and slide down to the bottom again. This would make the insides of my legs and arms feel mighty warm and good. I continued this till daylight in the morning, and how often I clomb up my tree and slid down, I don't know, but I reckon at least a hundred times.

In the morning I got my bear hung up so as to be safe, and then set out to hunt for my camp. I found it after a while, and McDaniel and my son were very much rejoiced to see me get back, for they were about to give me up for lost. We got our breakfasts, and then secured our meat by building a high scaffold, and covering it over. We had no fear of its spoiling, for the weather was so cold that it couldn't.

The next morning we entered the harricane again, and in little or no time my dogs were in full cry. We pursued them, and soon came to a thick cane-brake, in which they had stop'd their bear. We got up close to him, as the cane was so thick that we couldn't see more than a few feet. Here I made my friend hold the cane a little open with his gun till I shot the bear, which was a mighty large one. I killed him dead in his tracks. We got him out and butchered him, and in a little time started another and killed him, which now made ten we had killed; and we know'd we couldn't pack any more home, as we had only five horses along; therefore we returned to the camp, and salted up all our meat, to be ready for a start homeward next morning.

The morning came, and we packed our horses with the meat, and had as much as they could possibly carry, and sure enough cut out for home. It was about thirty miles, and we reached home the second day. I had now accommodated my neighbour with meat enough to do him, and had killed in all, up to that time, fifty-eight bears, during the fall and winter. As soon as the time came for them to quit their houses and come out again in the spring, I took a notion to hunt a little more, and in about one month I killed forty-seven more, which made one hundred and five bears I had killed in less than one year from that time."

#### OUR SOCIAL DEFECTS.

TURNING from the droll scrapes of Colonel Crockett, in his encounters with the bears of the backwoods, it might be instructive for us to analyse the propensities which prompt mankind generally to indulge in such boisterous pursuits. The intrepid colonel, when he left his home to wage war with the beasts of prey which infested the borders of the settlements, might plead an excuse for his conduct which could by no means be used by those who, in the midst of civilised society, dissipate their time and their fortunes in galloping over fields and ditches, and consorting with horses, dogs, gamblers, and stable-boys. On this subject, Simpson, in his work entitled "Necessity of Education," &c. has the following pertinent observations:—

"A catalogue of our social defects, all referable to the education wherewith we are mocked, might be expatiated upon to the extent of a volume; the remnants these, of barbarism which still clings to us and our institutions, customs, habits, and manners. I will venture to enumerate a few of these. We direct yet, for example, an evil eye to our fellow-men in other communities, and speak of our 'natural enemies'! We are disgraced by national jealousies, national antipathies, commercial restrictions, and often offensive war. We have our game-laws and criminal code also to account for. Brought to the standard of sound ethics and reason, there are many of our customs that have as little chance as these of escaping the reproach of barbarisms, which an educated people would disown; cruel rural sports—for example, fox-hunting, horse-racing, betting, gambling, prize-fighting, duelling, and excessive conviviality. The character and engrossing claims of rural sports, as they are called, will astonish a future better educated age." Such an age will scarcely believe 'the butcher work that then befell' the unsparing slaughter of all that is furred and feathered and finned, in field and flood, 'on mountain, moss, and moor'; they will discredit the graft of the hunting stage of the race upon a civilisation, at its lowest, immensely in advance of that stage; they will reject the story that the boast of the Iroquois and the Esquimaux was also the distinction of the most polished ornaments of our drawing-rooms, namely, the havoc of their unerring aim, the life they have extinguished, the blood they have shed, the 'head of game' they have gloried over as trophies spread out dead before them, and the larders which they have outdone the butcher in stocking! All is not right in our ha-

\* I say engrossing claims, for I grant that killing game is as legitimate as killing mutton, and do not quarrel with a subordinate and moderate resort to the field by those whose main avocations are more useful and dignified. It is healthful exercise; I cannot concede to it a higher merit.



bits of thinking—in other words, in our education—when our 'elite' can claim, and multitudes can accord, a certain distinction to a 'capital shot,' the victor in what the Olympics knew not—a 'steep chase,' or the proprietor of a pony which can trot sixteen miles an hour!

I know the ready answer to such strictures on rural sports, and that answer implies the very educational vacuum which there is so much reason to deplore. It is of great importance, it is said, to our rural population, that the aristocracy shall pass a reasonable portion of their time in the country. They are the spoiled children of excitement; and if you withhold that in the country, they will seek it in the capital, in pursuits and pleasures infinitely more debasing and more ruinous to health and fortune. Look at Paris. Is an educated aristocracy here spoken of? Is it indeed so, that in the alternative of their urban or rural excitement the objects are so low? Is it indeed so, that without the slaughter of its innocent animals, which spread a living poetry over its fields, our 'better classes' find no attractions in the country, no delight in 'the green fields of England in the merry month of May,' no luxury in the roses of June, the pride of July, or the mellowness of autumn?

The evils suffered by society from ignorance of the human faculties, and their right application, will be more obvious, when we come to inquire what the faculties and their relations are; it may suffice at present to say, that happiness is rarely if ever attained, and that the preponderance of selfish feelings which are incapable of rational satisfaction, verifies the truth that 'all is vanity and vexation of spirit.' Ignorance of physical and organic conditions of health produces disease, while it transmits the consequences in weakened constitutions to offspring. The selfish desire of wealth brings together in matrimonial alliance the predisposed to disease and insanity, and bitter domestic suffering is the consequence. The same desire of wealth, added to ambition to rise above others, regulate or rather derange the whole system of life, and there is not one ray of light but *disregarded* Christianity, to guide in a direction more consistent with real happiness. This is ignorance of the moral conditions of human well-being. An enlightened friend of the author's once asked an excellent young man about to embark for India, what views he entertained of life, and the objects of his own existence? The question was new to him. He had been 'well educated,' in the common acceptance of the words, but he had never conceived that life had any higher aim than to acquire a fortune, marry, rear a family, live in a fine house, drink expensive wines, die, and go to heaven! There was no provision in this for reaping enjoyment from the higher faculties of his nature; he was not aware that these had any other function to perform than to regulate his conduct in the pursuit of the gratification of his inferior feelings. This is the condition of mind in which almost all young men of the upper and middle classes of society enter into active life; and nothing can well be conceived more disadvantageous to their success and happiness.

This deficiency in knowledge is also remarkably exemplified in young men born to large fortunes, who have succeeded in minority to their paternal estates, and, on attaining majority, are by law entitled to pursue their own happiness in their own way. It is quite lamentable to observe the humble, the debasing course they almost always adopt. Rational views of themselves, of human nature, and of the institutions of society, would be invaluable to such individuals; but they have no adequate means of obtaining them, while positively false views have been implanted in their minds by a perverted education. I grant the case to be an extreme one, of a young gentleman of large fortune, not destitute of talents and good feeling, and regularly subjected to all the appliances of dead language education at school and college, who on the day of his majority was declared a free man, with power to chuse the most likely road to real happiness. What did he do? He established, of course, a stud of hunters, a pack of hounds, and a whole armoury of fowlingpieces—galloping and blazing and slaughtering being universally held inseparable from wealth and rank, in the present state of civilisation. Coach-driving, either of private four-in-hand vehicles or the public conveyances, is no longer sanctioned by general approbation, as sulking the age; nevertheless, our hopeful had a trial of coach-driving. From this he was diverted by matrimony, and postnuptially took to another gratification of his faculties of rather an original kind; he placed cats upon a float in the middle of a pond, and sent dogs to swim in and attack them! This last occupation would have been disdained by a young nobleman of immense possessions, who, at a feast in honour of his majority, manifested the best natural dispositions, by acknowledging that he had always been taught, and had always felt, that the great duty imposed upon him by his rank and fortune was to do good. The declaration was sincere, and the character of the speaker such as to warrant the belief that he would act upon it, if his education had been such as to have shown him *how* to do so, or rather, as the previous point, *what* to do. To keep a pack of hounds, to be followed over fields and enclosures by the *élite* of the county, does not stand very high in the scale of good: to engage keenly in party politics is not good, for these are generally incompatible with the general weal: to dispense costly and luxurious hospitality indiscriminately, is to do wide-spreading mischief: to

pursue or encourage idleness or frivolous occupations, is not good: to strengthen, by influence and example, the pride of rank and its correlative sycophancy, to uphold the heartless, icy, withering barriers of fashion, and, by external pomp, circumstance, and equipage, to shut out knowledge of, and sympathy with, the general mass of society, cultivated and uncultivated, are all severally bad, and, although much the practice of our nobility, injurious in a degree to which their education shuts their eyes, to themselves and to society. Education, rendered what it ought to be, will point out 'what is good,' both in its temporal and spiritual sense, to the wealth-loaded favourites of fortune. 'To do good and to communicate,' is eminently in their power, if they will first, 'with all their gettings, get knowledge,' and apply it to useful purposes; if they will learn and value the acts and manifestations of high intellectual and moral endowments, more than physical comforts, sensual enjoyments, and external pomp; if they will seek the society of enlightened and benevolent men, whose intellects are replenished with knowledge of the Creator's works and ways, whose hearts swell with wonder, adoration, and love, whose whole minds are instinct with sympathy with, and ardent desire for, human happiness. With their aid they would know how to convert their wealth into a powerful engine of social benefit, and from this the legitimate gratification of the higher faculties of their nature, they would enjoy as well as confer real good.

The very proposition of such a course for a rich, splendid, elegant, and 'spirited' young nobleman, would of course, at present, raise in himself and the whole table he presides at, a roar of incredulous and scornful laughter, the natural expression of the very barbarism so much to be deplored. But with more enlightened views, it will come to be acknowledged that the waste of life, fortune, and happiness, by the affluent, which characterises the present, as it has marked the past ages of the world, is owing, in no small degree, to ignorance of human nature, its wants and capacities—in other words, to IMPERFECT EDUCATION."

#### THE LOO-CHOOANS.

It is delightful to contemplate such a picture of simplicity of manners as is exhibited among the inhabitants of the Loo-Choo islands. These islands, of which an interesting account is given by the voyagers employed in Lord Anherst's visit to China, some sixteen years ago, lie at the distance of about three hundred miles from the eastern coast of China, in that part of the Pacific Ocean called, from its yellow muddy appearance, the Yellow Sea. The main island of Loo-Choo is about a hundred and fifty miles long, but of narrow breadth, and exhibits some of the most beautiful scenery found in Eastern countries. Neither the beauty of the scenery nor the remarkable fineness of the delicious climate of Loo-Choo, are, however, so worthy of our observation as the singularly mild manners and virtuous dispositions of its inhabitants, as described both by Captain Hall and Mr Macleod in their respective narratives. In no place that we have ever heard of, does human nature assume so amiable, so pleasing a character.

The Loo-Chooans, we are told, are under the government of a monarch who is tributary to the emperor of China, who here, as well as elsewhere, prohibits the intrusion of all strangers into his dominions, thereby preserving among the people primitive habits of life, and an independence of foreign trade. The dress of the Loo-Chooans somewhat resembles that of the Chinese, but their personal appearance is very distinct, and their colour is as fair as that of southern Europeans. In stature they are small, the average height of the men not being more than five feet two inches at the utmost. Their hair, which is of a glossy black, is anointed and turned up from before, from behind, and on both sides, to the crown of the head, and there tied close down, great care being taken that all should be perfectly smooth; and the part of the hair beyond the fastening or string being now twisted into a neat little top-knot, is there retained by two fasteners, made of gold, silver, or brass. This is a uniform practice in the hairdressing of the Loo-Chooans. Except those in office, who wear only a cap on duty, they appear to have no covering for the head, at least in fine weather. Interiorly, they wear a kind of shirt, and a pair of drawers, but over all a loose robe, with white sleeves, and a broad sash round their middle. They have sandals on their feet, neatly formed of straw; and the higher orders have also white gaiters, coming above the ankle. The quality of their robes depends on that of the individual. The superior classes wear silk of various hues, with a sash of contrasting colour, sometimes interwoven with gold. The lower orders make use of a sort of cotton stuff, generally of a chestnut colour, and sometimes striped, or spotted blue and white. The grandees, or public officers, are distinguished by the colours and ornaments of their caps. Of the female attire little has been described, in consequence of the Loo-Choo ladies not being permitted to show themselves. The lower orders of women have petticoats scarcely deeper than a Highlander's kilt, with a loose habit above.

"The island of Loo-Choo (says Mr Macleod) is situated in the happiest climate of the globe. Refreshed by the sea-breezes, which from its geographical position blow over it at every period of the year, it is free

from the extremes of heat and cold which oppress many other countries; whilst, from the general configuration of the land, being more adapted to the production of rivers and streamlets than of bogs or marshes, one great source of disease in the warmer latitudes has no existence: and the people seemed to enjoy robust health; for we observed no diseased objects, nor beggars of any description, among them.

The verdant lawns and romantic scenery of Tinian and Juan Fernandez, so well described in Anson's Voyage, are here displayed in higher perfection, and on a much more magnificent scale, for cultivation is added to the most enchanting beauties of nature. From a commanding height above the ships, the view is in all directions picturesque and delightful. On one hand are seen the distant islands, rising from a wide expanse of ocean, whilst the clearness of the water enables the eye to trace all the coral reefs which protect the anchorage immediately below. To the south is the city of Napafoo, the vessels at anchor in the harbour, with their streamers flying; and in the intermediate space appear numerous hamlets scattered about on the banks of the rivers, which meander in the valley beneath; the eye being, in every direction, charmed by the varied hues of the luxuriant foliage around their habitations. Turning to the east, the houses of Kint-ching, the capital city, built in their peculiar style, are observed, opening from among the lofty trees which surround and shade them, rising one above another in gentle ascent to the summit of a hill, which is crowned by the king's palace: the intervening grounds between Napafoo and Kint-ching, a distance of some miles, being ornamented by a continuation of villas and country-houses. To the north, as far as the eye can reach, the higher land is covered with extensive forests. About half a mile from this eminence, the traveller is led by a footpath to what seems only a little wood; on entering which, under an archway formed by the intermingling branches of the opposite trees, he passes along a serpentine labyrinth, intersected at short distances by others. Not far from each other, on either side of these walks, small wicker doors are observed, on opening any of which he is surprised by the appearance of a courtyard and house, with the children, and all the usual cottage train, generally gambolling about; so that, whilst a man fancies himself in some lonely and sequestered retreat, he is in fact in the middle of a populous but invisible village.

Nature has been bountiful in all her gifts to Loo-Choo: for such is the felicity of its soil and climate, that productions of the vegetable kingdom, very distinct in their nature, and generally found in regions far distant from each other, grow here side by side. It is not merely, as might be expected, the country of the orange and the lime, but the banyan of India and the Norwegian fir, the tea-plant and sugar-cane, all flourish together. In addition to many good qualities, not often found combined, this island can also boast its rivers and secure harbours; and last, though not least, a worthy, a friendly, and a happy race of people."

These islanders were found by the commanders of the expedition to be remarkably honest, nothing ever being stolen from the vessels during their sojourn; which is a characteristic quite different from the thievish propensities of the Chinese. Nothing also could exceed the gentle manners of the people. Notwithstanding it was an infringement of their established rules for strangers to land upon their coasts, yet they granted every possible indulgence, and conceded the point as far as they could; for their dispositions seemed evidently at war with the unsocial law. When any of the officers wandered into the country beyond the bounds prescribed, they were never rudely repulsed, as in China or Morocco, but mildly entreated to return, as a favour to those in attendance, lest they should incur blame; and as this appeal was powerful, it was never disregarded. They erected little temporary bamboo watch-houses or sheds, where those engaged in this duty resided, and as we wandered about, handed us over from one post to another. In these houses they always pressed the officers to partake of their fare, which was often very good, especially a kind of hung beef, which they have the art of curing extremely well. They appeared to be much accustomed to these picnic sort of parties, having a small japanned box, containing sliding drawers for the various viands, which a boy generally carried on the end of a bamboo, to any part of the fields where they thought proper to dine.

The kindly feelings of the Loo-Chooans were pleasingly developed on the occasion of the death of a young man belonging to one of the vessels. On the night of his decease (says Mr Macleod) a coffin was made by our own carpenters, whilst the natives dug a grave, in the English manner, in a small burial-ground under some trees near the landing-place. Next morning we were astonished to find a number of the principal inhabitants clad in deep mourning (white robes with black or blue sashes), waiting to attend the funeral. The captain came on shore with the division of the ship's company to which the man belonged, and proceeded to the garden where the body lay. His messmates bore the coffin, covered with the colours; the seamen ranged themselves two and two in the rear of it; next were the midshipmen; then the superior officers; and, last of all, the captain, as is usual in military ceremony of this kind. The natives, who had been watching attentively this arrangement, and

observing the order of precedence to be inverted, without the least hint being given, but with that unassuming modesty and delicacy which characterise them, when the procession began to move, placed themselves in front of the coffin, and in this order marched slowly to the grave. The utmost decorum and silence prevailed whilst the funeral service was performing by the chaplain, although there was a considerable concourse of people; and afterwards they marched back, but in different order, to the garden. Here they took the directions for the shape of a stone to be placed at the head of a tomb, which, as a mark of respect, they had already begun to erect over the grave.

The day after the interment, they appeared at the tomb, with their priests, and performed the funeral service according to the rites of their own religion. There is not an act of these excellent and interesting people which the mind has not pleasure in contemplating and recollecting. Not satisfied with having smoothed the path of death, they carried their kind regards even beyond the grave!

The language of the Loo-Chooans is a dialect of the Japanese, and the Chinese tongue is learnt only by a few. They burn the bodies of their dead, and deposit their bones in urns in caverns among the rocks. Crimes are said to be very unfrequent among them, and they seem to go perfectly unarmed, for we observed no warlike instruments of any description; and our guns, shot, and musketry, appeared to be objects of great wonder to them. Not even a bow or arrow was to be seen; and when they observed the effect of fowling-pieces in the hands of some of the gentlemen, they begged they might not kill the birds, which they were always glad to see flying about their houses; and if we required them to eat, they would send in their stead an additional quantity of fowls on board every day. An order was immediately issued by the commanding officer to desist from this sort of sporting.

A few days previous to our leaving the island (continues the same writer), intimation was sent that a man of the first distinction (said to be one of the princes, and nearest heir to the crown) intended paying a visit to the ship. He was carried down to the mouth of the little river, opposite to the anchorage, in a close chair, or palanquin, amidst an immense concourse of people, who had flocked from all parts to this spot. He embarked in great state, in their own boats, with their flags flying, and was saluted, on his approach to the ships, by seven guns from each, and received on board the *Alceste* with every possible mark of respect and attention; the rigging being manned, and the officers in full dress. He was above the usual size of the Loo-Chooans, and had rather more of the European cast of countenance. His robe was of a dark pink-coloured silk; the cap rather lighter, with bright yellow lozenges on it. In his mien and deportment there was much dignified simplicity; for although his carriage was that of a man of high rank, it was totally unmixt with the least appearance of hauteur; and his demeanour was altogether extremely engaging.

As he passed along the decks, his own people saluted him by kneeling, clasping the hands before their breasts, and bowing the head. He examined minutely every thing about the ship, and seemed equally pleased and surprised with all he saw. After joining in a sumptuous collation in the cabin, he took his leave with the same honours as when he came on board, having previously invited the captain and officers to an entertainment on shore. The day appointed for this feast happening to be the 25th of October, the anniversary of our sovereign's accession to the throne, a royal salute was fired at sunrise by both ships; at noon the standard was hoisted, the ships dressed in colours, and another salute fired; after which, the boats, with their flags flying, containing the captains and every officer that could possibly be spared, proceeded into Napa-kiang.

They were received precisely as on the former occasion, except that the number of grandees was greater, and there appeared a higher degree of state. The prince received the party at the gate, and conducted them into the hall. Three tables were laid close to each other; the first for the *great man* and the captains, the second for the superior officers, and the third for the young gentlemen. This prince or chief did the honours of his own table, occasionally directing his attention to the others; but a man of some rank was added to each of them, for the purpose of seeing the strangers properly treated, as well as to pass and proclaim the toasts; and for this purpose they were allowed to be seated, all the rest standing round the room, but at the same time joining heartily in the general mirth and glee. The healths of our king and the royal family were toasted with much respect, and the anniversary of his majesty's accession was a day of real jubilee at Napafoo. The sovereign of Loo-Choo, the queen and princes, were proposed by our party; whilst our hosts (never deficient in politeness) toasted the wives and children of their friends the *Englees*.

The period of our departure being now fixed, all the stores were embarked on the evening of the 26th October. The next morning, as the ships unmoored, the Loo-Chooans, as a mark of respect, arrayed themselves in their best apparel, and, proceeding to the temple, offered up to their gods a solemn sacrifice, invoking them to protect the *Englees*, to avert every danger, and restore them in safety to their native

land! In the manner of this adieu there was an air of sublimity and benevolence combined, by far more touching to the heart than the most refined compliment of a more civilised people. It was the genuine benignity of artless nature and of primitive innocence. Immediately following this solemnity, our particular friends crowded on board to *shake hands*, and say 'Farewell!' whilst the tears which many of them shed, evinced the sincerity of their attachment.

We stood out to seaward, and the breeze being favourable, this happy island soon sunk from the view; but it will be long remembered by the officers and men of the *Alceste* and *Lyra*, for the kindness and hospitality of its inhabitants have fixed upon every mind a deep and lasting impression of gratitude and esteem.

#### DOMESTIC LOVE.

Domestic Love! not in proud palace halls  
Is often seen thy beauty to abide;  
Thy dwelling is in lowly cottage walls,  
That in the thickets of the woodbine hide;  
With hum of bees around, and from the side  
Of woody hills some little bubbling spring,  
Shining along through banks with harebells dyed;  
And many a bird, to warble on the wing,  
When morn her saffron robe o'er heaven and earth  
Doth fling.

O love of loves! to thy white hand is given  
Of earthly happiness the golden key;  
Thine are the joyous hours of winter's even,  
When the babes cling around their father's knee;  
And thine the voice that on the midnight sea  
Melts the rude mariner with thoughts of home,  
Peopling the gloom with all he longs to see,  
Spirit! I've built a shrine; and thou hast come,  
And on its altar closed—for ever closed thy plume!

CHOLY.

#### THE EGYPTIAN ICHNEUMON.

THE sanctity in which the Ichneumon was held by the ancient Egyptians, and its worship as one of their deities, will no longer be matter of surprise, when its services are duly considered: these prove it to have possessed more claims than any other animal to the attention of that singular people. It presented a lively image of a beneficent power perpetually engaged in the destruction of those noisome and dangerous reptiles which propagate with such terrific rapidity in hot and humid climates. Though the Ichneumon dares not to attack crocodiles, serpents, and the larger of the lizard tribe, by open force, or when they are fully grown, yet by feeding on their eggs, it reduces the number of these intolerable pests. From its dimensions, size, and timid disposition, the Ichneumon has neither the power to overcome, nor the courage to attack, such formidable adversaries; nor is it an animal of decidedly carnivorous appetite. Urged by its instinct of destruction, and guarded at the same time by the utmost prudence, it may be seen at the close of the day gliding through the ridges and inequalities of the soil in quest of its prey. If chance favour its search, it does not limit itself to the momentary gratification of its appetite, but destroys every living thing within its reach, which is too feeble to offer it effectual resistance.

The Ichneumon exhibits the utmost perseverance in the pursuit of its prey. It will remain for hours in the same place, watching the animal it has marked out as its victim. Thus, in Egypt to this day, Ichneumons are domesticated, and perform the office of our cats in ridding houses of the smaller vermin. They acquire an attachment to the house which they inhabit, and to the individuals with whom they are brought up; they never wander, or attempt to regain their liberty; they know the persons and recognise the voices of their masters, and are pleased with the caresses bestowed on them; but they manifest their native ferocity if disturbed while eating.

When an Ichneumon penetrates into a place unknown to it, it immediately explores every hole and corner by smelling, which sense is uncommonly powerful and acute. To this it seems particularly to trust; for its other senses, particularly those of sight, taste, and touch, are comparatively feeble.

M. d'Obsoville had an Ichneumon which he brought up almost from its birth. One day he brought to this animal a small water serpent alive, being desirous of ascertaining how his instinct would lead him to act against a creature with which he was hitherto unacquainted. He at first appeared astonished and angry, for his hair became erect; but, in an instant afterwards, he slipped behind the reptile, and with astonishing agility leaped upon its head, seized and crushed it between his teeth. This essay, and new aliment, seemed to have awakened in the Ichneumon his innate and destructive voracity, which till then had given way to the gentleness he had acquired from his education.

The Egyptian Ichneumon is described as considerably larger than the animal in the gardens; this specimen, however, agrees otherwise with the character and description of the species. The colour is a deep brown, picked out with dirty white: the tail is terminated with a tuft of hairs entirely brown. Dr Horsfield describes an Ichneumon, or species of the *Mangouste*, which is known in Java by the name of *Garangan*, and is found there abundantly in the large teak forests; its agility is greatly admired by the natives; it attacks

and kills serpents, and in this operation it is said that when the snake involves the *Garangan* in its folds, the latter inflates its body to a considerable degree, and when the reptile is about to bite, again contracts, slips from between the fold, and seizes the snake by the neck.

In a wild state, the Ichneumon principally frequents the banks of rivers, and in the times of flood approaches the higher grounds in search of prey. He is said to swim and dive like an otter, and to continue beneath the water some time. Ichneumons are short-lived, and grow very rapidly; they are only with great difficulty kept alive in northern climates; hence the specimens in the society's gardens are among the animals that are removed to the museum at the first approach of winter, or in cold ungenial weather they are fed with bread and milk, and occasionally with flesh; they are also particularly fond of eggs.—*Popular Zoology*.

#### AMBERGRIS.

Ambergris is a solid substance, lighter than water, softening and mouldering itself by the aid of heat; of a greyish colour, tinged with yellow and black; of a remarkable odour; persistent and susceptible of great expansion; almost insipid. This substance is found in irregular round masses, formed in layers intermixed with nebs of the cuttle-fish and excrement of fishes. These masses usually weigh about a pound, but some say ten or twenty pounds, and some others a hundred or two hundred pounds. These are found floating on the sea, on the coast of Madagascar, Comorandiel, and in the Molucca and Japan islands. A great many hypotheses have been offered on the origin of ambergris, but one opinion only deserves to be reported, and that is Dr Swediaur's. This learned physician, remarking that ambergris contained the remains of fishes, and especially the bones and nebs of the cuttle-fish, which is the chief food of the calchot; and besides, as it has been sometimes found, in pretty considerable masses, in the intestines of the cetaceæ, he thinks that ambergris is formed in their bodies, and is to be looked on as a hardened excrement, or as a bezoard of the calchot. MM. Pelletier and Caventon compare it to human biliary calculi, as there exists in both an unctuous pearly matter (*ambrine*) not saponified by alkalies, and acidified by nitric acid. There is also an abundant resinous matter, similar to that of the calculi. Besides, the bile of animals, when deprived of this matter, acquires in time an odour similar to that of musk or amber. Ambergris is soluble in alcohol and ether, leaving an inconsiderable black residue. The concentrated alcoholic tincture forms even in a close vessel, and, in a short time, a crystallisation of *ambrine*, in the form of a cauliflower. The medicinal tincture is composed of twenty-four parts of alcohol and one of ambergris. Ambergris is much employed by apothecaries and perfumers; it is said to possess great aphrodisiac properties.—*Lond. Med. and Surg. Journ.*

#### FLATTERY.

A beggar-man, on his rounds in a populous parish in Ayrshire, took the liberty of rapping at the door of the best house in it. It so happened that the only domestic in the house was the cook, who left her own more immediate business to open the door. Seeing that it was a beggar-man who had disturbed her, she very angrily bade him leave the house, and go and work. "Ou," said the gaberlunzie, "I suppose if I maun, I maun; but afore I gang, I canna help saying that I haena seen sae bonny a fit (foot) in a coif or carrich." "Ye're no the first that said that, gude-man," said the mollified lady of the dripping-pan; "mony hae thocht the same—come ben, puir body, an' I will e'en gie ye a chack."

Messrs Chambers have much pleasure in mentioning, that, soon after the publication of the 136th number of their Journal, they received a communication from the Duchess of St Alban's, making inquiry respecting the authenticity of the circumstances related in that paper, under the title of "The Soldier's Wife," and proposing, if they should prove to be quite correct, to bestow a small benefaction upon the individual in question. The Duchess was informed, in answer, of the real name and residence of the poor woman who had undergone so many hardships, and of a few circumstances corrective of, or additional to, the published story; and her Grace was farther assured, upon the credit of personal knowledge, that her beneficence could not be expended upon a more virtuous and in every respect deserving object. In reply, her Grace has been so kind as to place fourteen pounds in the hands of Messrs Chambers, to be given in weekly sums to the *Soldier's Wife* during the course of the ensuing twelvemonth; a donation so munificent in proportion to the case, and doing so much credit to her Grace's feelings, that we conceive we are only performing an imperative duty to all parties, the public and ourselves included, in making it known. Large as the sum is, it may be considered as but a trivial compensation for the severe domestic calamities of which this poor woman was the victim; but, as the contribution of an individual towards the alleviation of those calamities, it is great indeed; and we shall be much mistaken if it does not excite gratitude in more hearts than one.

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